

BOOK REVIEWS

Alan K. Bowman, et. al., eds. *The Cambridge Ancient History: Volume X, The Augustan Empire, 43 B.C.-A.D. 69* (Cambridge: CUP, 1996). xxii + 1193 pp. \$150.00.

The *Cambridge Ancient History* has remained a benchmark in classical scholarship and a starting point for serious investigation of the ancient world. The state of scholarly investigation of the Augustan Age has, however, progressed considerably in the more-than-sixty years since the first edition of volume ten appeared in 1934, and an entirely new volume has been prepared to provide a thorough introduction to the current state of scholarship. Parts of the first edition will continue to be invaluable, as in A. D. Nock's contribution on Roman religion, but the second edition, written by acknowledged experts in each area (such as A. Wallace-Hadrill, S. R. F. Price, and B. M. Levick), should be greeted with enthusiasm as the new reference volume of choice on the Augustan Empire.

The organization of the second edition is much different from, and in many ways better than, its predecessor. The original volume dedicated the first eighteen chapters to the rise of Augustus, the state of each of the provinces (in turn) under Augustus, and broader issues such as Augustus' social reforms and the literature and art produced during his reign. The history of the rest of the Julio-Claudian line was then introduced, followed by another run of chapters on each of the provinces, concluding with chapters on the civil wars of A.D. 68-69 and the revolts of Gaul and Judea. The second edition presents the whole history of the period from the second triumvirate through the accession of Vespasian (together with a discussion of Augustus' political achievement) in Part One, allowing the contributors in the remaining chapters to follow the developments of their subjects through the period entire. The second part treats the administration of the empire: a chapter each on the imperial court (with an excellent discussion of patronage and brokerage in the early empire), the imperial finances, the Senate, provincial administration, the military, and jurisprudence. Part Three surveys each of the provinces from the period before the inclusion of the particular province in the empire through A.D. 69. Part Four treats topics related to "Roman Society and Culture." Here one finds chapters on changes within the structure and architecture of Rome, religion, the origin and diffusion of Christianity, social status and social legislation, literature and society, Roman art, and private law.

There are bound to be omissions and disappointments with any such massive undertaking. I would register only a few. First, while S. R. F. Price has offered a very

careful and detailed analysis of emperor-centered religion in Rome, I would have found it useful if this volume had extended its treatment of this important phenomenon to include a synthesis of imperial cult in the provinces as well. One must hunt through the chapters on individual provinces to find any details about the shape of ruler cult in each, but the volume as a whole lacks a synthetic discussion of the religious articulations of the emperor, and of the provincials' relationship to the emperor. Furthermore, while there is a fair assessment of forms of Jewish religion during the period, the chapter on the origin and spread of Christianity lacks any significant discussion of the contours of early Christian theology and ethics. While there are ample reference works which provide details about Christian religion, the *Cambridge Ancient History* would have been a fine place to discuss the resonances of that message with the Roman order (e.g., Luke's alternative to the *pax Augusti* and John's reinterpretation of Roman imperial ideology). This reviewer recognizes, of course, that a single volume cannot achieve everything, and the understanding of the imperial cult articulated throughout the volume, and the inclusion of a chapter on the spread of and resistance to Christianity (which has no counterpart in the first edition), are both still to be taken as improvements.

The volume concludes with a 125-page bibliography, arranged topically, certain to be a valuable resource for further investigation. Unfortunately, the work was dated before it came to press, as most of the contributions were written before 1987. The bibliography appears to have been updated to include works written by 1990. Nevertheless, so much erudition and insight into the early empire—a period of special importance for the student of early Judaism and early Christianity—has rarely been brought together into a single volume.

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Fowler, James W. *Faithful Change: The Personal and Public Challenges of Postmodern Life*. Nashville, TN: Abingdon, 1996.

James Fowler has been at the forefront of the interchange between psychology and religion for nearly two decades. His *Stages of Faith* (1981) was the groundbreaking adaptation of Kohlberg's stages of moral development to the religious life in terms of a proposed model of "faith development." Most of his subsequent work has been devoted to refinements and extensions of this model. These refinements have often been in response to critical questions raised about his model—particularly questions whether his account of faith and faith development are too rationalistic, too individualistic, or too generic (i.e., not specifically correlated to the content of Christian faith). The present book gathers together Fowler's most recent elaborations of his continuing project. The first and third parts of the book are rather diverse, with five of the nine chapters having been previously published in specialized contexts. I will sketch them briefly before turning to the middle part of the book.

Part I contains three chapters that nuance Fowler's model of faith development through

dialogue with recent psychological studies. Chapter 1 draws on Daniel Stern's revisionist work in infant development and Ana-Maria Rizzuto's research on how children construct God-images to argue that early childhood experiences and development shape our adult stances of faith profoundly. Chapter 2 turns attention to the emotional dynamics of faith development. This is an area that critics have charged was underdeveloped in Fowler's earlier work. He insists that he has tried from the beginning to counterbalance the one-sided emphasis on cognition over emotion in Piaget and Kohlberg. At the same time, he draws upon ego and self-psychology in this chapter to highlight even more clearly the role of emotions in all stages of his model. In Chapter 3 Fowler engages William James' classic study of the psychology of religious conversion. James had highlighted a distinction between those who grow into religious maturity in a gradual and undramatic manner (the "once-born") and those who experience instead a very dramatic transformation of religious faith and life (the "twice-born"). Fowler notes that many read his work as focusing only on "once-born" faith development, and argues that this is not appropriate. He contends that his analysis can apply as well to dramatic conversion events, by highlighting the different forms these will take in different developmental stages. As such, he concludes that his work and that of James are complimentary. Whether readers share this conclusion or not, these three chapters do help nuance some of his earlier presentations of his model.

Part III gathers six essays that reflect on the challenges of life in our "postmodern" setting. In Chapter 9 Fowler applies his model of individual development to the recent course of Western culture as a whole. He casts the emergence of the Enlightenment as a cultural corollary of the individual transition from the Synthetic-Conventional stage of faith to the Individuative-Reflective stage, and proposes that the emerging "postmodern" culture is analogous to the transition from the Individuative-Reflective stage to the Conjunctive stage. This proposal is given a specific spin in Chapter 10, where Fowler argues that the "two parties" James Davison Hunter finds involved in our current culture wars are exemplars of different stages of development—the "Orthodox" party reflecting the Synthetic-Conventional stage, and the "Progressive" party the Individuative-Reflective. The solution to our culture war, then, is for churches to claim their "public" role of nurturing political and cultural leadership that can model the move toward the Conjunctive stage. Such public ministry should be grounded in an adequate postmodern theology. In Chapter 11 Fowler evaluates four theological strategies that he believes hold promise in this regard—liberation and political theologies, cosmological approaches, hermeneutical approaches, and narrative linguistic approaches. Chapter 12 then offers his own outline of a constructive practical theological approach, which focuses on providing a credible depiction of God's creating, governing, and liberating/redeeming patterns of practice in our world. The goal of such depiction is to facilitate Christians "joining" in God's praxis. As two specific examples, Chapters 13 and 14 advocate the need for the church to address the problem of violence affecting our children and the dangers of the eclipse of childhood (i.e., the demand to "grow up" too soon) in our culture. Most readers will share Fowler's concern about such specific cultural challenges, though some will question his assumption that the best hope for addressing these lies in "public churches" rather than in countercultural Christian witness and ministry. Likewise, his description of the theological task will strike at least postmodern nonfoundationalists as still fundamentally "modern," remaining preoccupied with the public defensibility of

Christian claims. Then there is his analogous application of the faith development model to cultural developments: while this application generates some intriguing insights, it also seems prone to a Hegelian *hubris* about the superiority of the emerging culture that under-values the radical contingency of all human cultures.

Part II is the most significant section of this book for those interested in the dynamics of Christian life and in Fowler's ongoing analysis of these dynamics. It distills his last four years of research and reflection on the role of the emotion of shame in personal and faith development. Fowler argues that we must learn to recognize and address this ubiquitous emotion in both our theoretical accounts of, and our practical shepherding of, individual and corporate Christian life. In making this case he is joining several others in the theological academy who are challenging the nearly exclusive focus on guilt in modern Western Christian models of spirituality. What makes his contribution distinctive is that he draws his conception of the nature and implications of shame almost entirely from neurophysiological studies, particularly the work of Silvan Tomkins. In line with these studies, Fowler construes shame as a natural neurophysiological affect. He assumes that it has a necessary and positive role to play in life, though in distorted forms it can misshape or break the heart. This leads him to sketch a spectrum running from healthy forms of shame to toxic forms, and to the most distorted form of all—shamelessness.

To appreciate this spectrum it is important to see how Fowler draws the distinction between the emotions of shame and guilt. Both are subjective negative judgments. But while guilt is about something one *does*, shame is about something one *is*, namely that I am exposed to others as defective or inadequate. In guilt, Fowler contends, my action can be separated from my character or my worth as a self. I can do wrong things and still think of myself as a good or worthy person. With shame, however, the negative self-evaluation is more holistic. Likewise, guilt can be addressed by a simple act of repentance. With shame, by contrast, Fowler believes that I must come to terms with a defect or lack in my very self. This requires acknowledgment and exposure of the lack to a trusted other or others and the undertaking of substantial change in my way of being a self. Finally, the gracious response to guilt is forgiveness of the offending act. The effective gracious antidote for shame, meanwhile, is the experience of being fully accepted and valued as a self per se.

Defined in this way, shame would certainly be vital to human life. In fact, Fowler contends that shame should be viewed as evolving in our species as an innately given and culturally formed mechanism that functions to preserve a sense of the worthiness of the self and to avoid the severing of relations with others in which the self would be disvalued and experience itself as unworthy. Developing this point biblically, he argues that Genesis 3 should be read as an account of our "fall" into shame or painful self-consciousness (ala Tillich), not the source of original guilt (133-39). It is a mythic depiction of that time of misty memory in each of our lives when we began to stand on our own feet for the first time, and encounter parental limits and directives, their prohibitions, and their expressions of disapproval and discipline. As historical warrant for this reading Fowler turns to Irenaeus, and laments that Western history was so unilaterally influenced by the alternative reading of Augustine.

This should give enough of a sense of the growing edge of Fowler's analysis of the life of faith to convey its provocative insights and potential implications. It remains only to

suggest the most serious limitation of Fowler's account of shame—namely, his near total focus upon a psychological perspective. Most other work on shame in biblical and theological studies draws heavily on cultural anthropology (see for example the work of Bruce Malina). Fowler barely touches on such anthropological accounts. The result is that he ends up defining shame in an individualistic manner and as even more subjective than guilt, while most other theological accounts focus on the corporate and socially constructed nature of shame (with gender differences, etc.). Nowhere does Fowler engage this difference and articulate the reasons for preferring his focus. Such an engagement would have enriched both this book and the current debate over the relation of shame and guilt. We can only hope that his new position as Director of the Center for Ethics in Public Policy and the Professions at Emory University will not preempt Fowler from taking an active part in the dialogue that is sure to continue over how Western Christianity should take shame into account in rethinking our model of spiritual life.

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John M. Haas, ed., *Crisis of Conscience*, New York: Crossroad Herder, 1996.

Modern moral relativism often results from the attempt to make moral decisions rather than from a desire to avoid moral behavior. In both Catholic and Protestant circles, the individual's conscience supplies the basis for moral decisions. In keeping with contemporary understandings of conscience, what is right depends upon the individual's own conscience which may differ radically from traditional moral standards. This book confronts the dilemma of appeals to individual conscience by carefully examining the Catholic understanding of conscience in moral decision-making rather than by attempting to substitute externally imposed law or being satisfied with satisfactory outcomes in situations.

The authors of these essays met in 1994 in response to a call to discuss the problem of the crisis of conscience in the Roman Catholic Church. The appeal to conscience by three German bishops in allowing divorced and remarried Catholics to receive Holy Communion despite living in what Catholic doctrine and discipline had held to be an objective state of sin illustrated this crisis of conscience. These essays developed from papers presented by Catholic theologians and philosophers from Germany, Switzerland, Italy, Spain, Poland, and the United States at the 1994 meeting.

Joseph Cardinal Ratzinger's initial essay, which was previously published, asserts the objective nature of conscience in contrast to contemporary understandings of conscience based on self-consciousness. He does this by holding that conscience functions at two levels, the level of the memory of truth within the individual and the level of judgement of the present situation based upon that memory. Haas then identifies cultural forces such as Kant, Protestantism, totalitarianism, and modern religion that have resulted in misunder-

standing conscience as individual and subjective. The next two essays explain how the Catholic concept of conscience can respond to contemporary questions and issues. The objective nature of conscience does not rule out human freedom by imposing standards, but works through grace to free the individual to serve God in creative ways according to Giertych. Pinkaers concludes that conscience and prudence are both necessary and both must develop through experience in applying law. This development leads to the truth being expressed in the individual's response to the external law. McInerney deals with the problem of how conscience can be mistaken, can come to conclusions that differ from the Church with regard to moral actions. His solution is that conscience is right, but its application to a specific situation may fail due to ignorance or the choice to go against moral truth. Spaemann acknowledges the responsibility that the person has because of the possibility of choosing to go against the law, but this responsibility is not identical with conscience. Instead responsibility is limited by the nature of human existence. Carasco De Paula recognizes the need for pastoral responses to the imperfections that are part of human existence but affirms that the objective truth of the moral laws and a proper understanding of the role of conscience precludes exceptions to the moral law. This again raises the issue of the individual's autonomy. Caffarra concludes by stating that conscience requires rational truth in order to fulfill the goal of human existence to make the universal particular.

The book as a whole demonstrates a consistency and development in its focus and positions that is rare in a collection of essays. This is no doubt due to the focus of the conference and the opportunity for discussion among the authors of the essays. While the authors clearly assume that the reader will be familiar with Catholic theology, technical Thomistic categories and terminology, and Latin, a theologically educated Protestant will be able to understand their arguments and conclusions. Protestants concerned with moral relativism will find that these authors address a modern problem from within a Catholic context while fully aware of contemporary culture, moral theories, and philosophical discussions. This awareness enables them to avoid being limited to a Catholic context and will assist a Protestant in responding to moral relativism. Although a Protestant response to moral relativism will need to express its insights in language appropriate to a Protestant context, these essays do provide a comprehensive conceptual structure for such a response. Any attempt to challenge moral relativism will need to recognize that the appeal to conscience plays a major role in popular relativism. This book provides a way to understand conscience without ending up in subjectivism limited to the individual's conscience or in an absolutism that rejects any place for conscience.

At the same time, the conceptual structure that is presented is clearly a conservative Catholic structure. While it seeks to address contemporary concerns about autonomy and the self, it does so from the perspective that objective truth exists and is known by each individual. This book does not argue for the existence of objective moral truth, but rather asserts its existence. Those who will not grant this assumption, or who seek responses to those who do not grant this assumption, will not find this book helpful. It never answers the challenge that this is just the "Catholic answer." Many will question the claims to reason and revelation and may finally conclude that they are nothing more than assertions of power by a certain group. While the authors did not intend to answer these questions, they do not directly confront the issue of the subjectivity of knowledge nor do they

explain how to establish standards that recognizes the presence of subjectivity in truth.

This book provides a valuable alternative to people searching for moral standards. It does not give a justification for that alternative as much as an explanation of it. However, proposing a carefully nuanced response to the issue is constructive. Further, even those who do not accept the authors' assumptions can benefit from the careful reasoning that is demonstrated throughout the essays.

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Bauer, David R., and Mark Allen Powell, editors. *Treasures New and Old: Recent Contributions to Matthean Studies*. Society of Biblical Literature Symposium Series: Number 1. Atlanta, Georgia: Scholars Press, 1996. 454 pp.

This volume represents a collection of twelve essays reflecting the major trends and issues in the contemporary study of Matthew's Gospel. Most of the essays contained in it were originally presented as papers to the Matthew Group of the Society of Biblical Literature. However, all of these essays have been subsequently reworked and updated for publication in this volume. Two of the essays (those by Schnackenburg and Luz) appear for the first time in English translation.

The work is divided into three main parts based upon the dominant hermeneutical methodology employed by the authors: composition (redaction criticism), narration (literary criticism), and reception (reader-response criticism). The helpful Introduction (pp. 1-25) by the editors discusses the three major hermeneutical approaches and presents an overview of each essay contained in the volume.

The first main part contains three essays representing an author-centered approach under the rubric "composition" which employs the method of redaction-criticism. The first essay by Donald A. Hagner is entitled "The *Sitz im Leben* of the Gospel of Matthew" (pp. 27-68). Hagner focuses on the tension of particularism and universalism in the Gospel of Matthew, together with the closely related polarity of Israel and the church, and concludes that the evangelist's community partook of both the Jewish and Christian worlds.

The second essay by David E. Garland is entitled "The Temple Tax in Matthew 17:24-25 and the Principle of not Causing Offense" (pp. 69-98). Garland proposes that Matthew has adopted a story that came to him in order to make a general theological point, namely, that Christians should surrender any claim to their own rights in order to live peacefully with others and not to harm others by causing unnecessary offense.

The third essay by Kline Snodgrass is entitled "Matthew and the Law" (pp. 99-127). Snodgrass proposes that the law was interpreted by Matthew with a specific hermeneutical key so as to reveal its divine intention, namely, a proper reading of the law is a prophetic reading of the law in which the love command and the call for mercy demonstrate the true requirements of the law.

The second major part of the volume contains three articles representing a text-centered approach under the rubric of "narrative" which employs the method of literary criticism. The fourth essay by David R. Bauer is entitled "The Literary and Theological Function of the Genealogy in Matthew's Gospel" (pp. 129-159). Bauer's literary analysis of the genealogy in Matthew 1: 1-17 provides insights into its theological function which is to introduce Matthew's implied readers to the narrative and facilitate the implied readers' entry into the narrative world of Matthew's Gospel.

The fifth essay by Mark Allen Powell is entitled "Characterization on the Phraseological Plane in the Gospel of Matthew" (pp. 161-177). Powell investigates the speech of Jesus, the disciples, and the religious leaders which is presented by the implied author of Matthew's Gospel to reveal information about these three main characters to the implied readers.

The sixth essay by Dorothy Jean Weaver is entitled "Power and Powerlessness: Matthew's Use of Irony in the Portrayal of Political Leaders" (pp. 179-196). Weaver contrasts the seeming power of Herod the Great, Herod the Tetrarch, and Pilate with Jesus and John the Baptist to reveal the irony that power is actually powerlessness and powerlessness is actually power.

The third and final part of the book contains six essays representing a reader-centered approach under the rubric "reception" which employs the method of reader-response criticism. The seventh essay by Russell Pregeant is entitled "The Wisdom Passages in Matthew's Story" (pp. 197-232). Pregeant questions the interpretation of Jesus as Wisdom incarnate and the preexistence of Jesus in Matthew on the basis of a reader-response analysis.

The eighth essay by Janice Capel Anderson is entitled "Matthew: Sermon and Story" (pp. 233-250). Anderson demonstrates that the Sermon on the Mount plays an integral role in the Gospel as narrative and raises the question of the criteria modern biblical scholars use to measure the adequacy of various readings of the Gospel and the set of values and interests those criteria embody.

The ninth essay by Rudolf Schnackenburg (translated by Ronald D. Witherup) is entitled "Matthew's Gospel as a Test Case for Hermeneutical Reflections" (pp. 251-269). Schnackenburg presents a theoretical introduction to the history of influence approach (*Wirkungsgeschichte*) using Matthew's Gospel as a hermeneutical test case.

The tenth essay by Ulrich Luz (translated by Dorothy Jean Weaver) is entitled "The Final Judgment (Matthew 25:31-46): An Exercise in 'History of Influence' Exegesis" (pp. 271-310). Luz discusses the history of the interpretation of Matthew 25:31-41 and argues that "the least of these" refers to Christians, specifically wandering charismatic teachers.

The eleventh essay by Bernard Brandon Scott and Margaret E. Dean is entitled "A Sound Map of the Sermon on the Mount" (pp. 311-378). Scott and Dean offer a close analysis of the Greek text as signifier and show the possibility of a more empirical approach to issues of textual organization and division.

The twelfth and final essay by Amy-Jill Levine is entitled "Discharging Responsibility: Matthean Jesus, Biblical Law, and Hemorrhaging Woman" (pp. 379-397). Levine understands the conjoined stories of bleeding and death followed by healing and resurrection in Matthew 9:18-26 as proleptic indicators of Jesus' own fate.

The Bibliography (pp. 399-425) contains a total of 397 works in English, German, French, and Latin. An Index of Modern Authors (pp. 427-435) and an Index of the Bible

(pp. 437-454) bring the volume to a close.

The Society of Biblical Literature and the editors of this volume are to be commended for making these studies more accessible as a collection in published form. These representative essays give the reader access into a typical working group of the Society of Biblical Literature. The volume is not only an entrée into the issues of contemporary Matthean studies, it also serves as a hermeneutical guide to the approach of various methodologies employed as strategies for reading. For the most part, these various approaches are not viewed as exclusive methods of interpretation or in competition with one another. Rather, they are considered to complement one another from different hermeneutical perspectives.

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Seitz, Christopher R. *Isaiah 1-39. Interpretation, A Bible Commentary for Teaching and Preaching*. Louisville: John Knox Press, 1993. 271 pp. ISBN 0-8042-3131-1.

There has been a spate of books and articles on the book of Isaiah in the last 15 years. Most of this renewed interest has been directed at finding a way to read the book as a unity. It must be said that almost all participants in the discussion are quick to distance themselves from any implications of authorial unity. They all assume multiplicity of authorship, but in contrast to many earlier scholars, they recognize that the present form of the book is not accidental, and seek to find the theological and/or editorial principles which might explain that present form.

This commentary is characterized by the just-mentioned quest. Seitz attempts to understand the present form of chapters 1-39 in the light of certain unified theological concerns. In this respect he downplays hypotheses about who wrote which part when and plays up the ways in which each element functions as a part of the final whole. In chaps. 1-39 he sees three main divisions: chaps. 1-12; 13-27; 28-39. The first of these presents the prophet and points to the coming judgment, but eventual salvation of Judah/Israel. The second section shows the folly of trusting nations which are all under God's judgment. The third section, which Seitz admits is not so easy to characterize as the first two, he sees as a return to the historical setting of Isaiah with an application of the teaching about the nations to that setting. Unfortunately, the author only hints at the ways in which these themes relate to the rest of the book (pp. 6-7). This is unfortunate in the light of his overall concern. He justifies the writing of a commentary on chaps. 1-39 by arguing that the collectors of the traditions signal a significant break by looking toward the judgment prior to chap. 40 and back on it after that time. That is certainly true, but if the book is a theological unit, then at least a several page appendix helping the interpreter to see how the themes of the first part are

developed in the second part would be almost required, it seems.

The commentary begins with a brief introduction (18 pp.), which, somewhat surprisingly, almost completely bypasses the complex historical-critical questions which have been addressed to the book in the last 150 years. The author addresses five questions: The Character and Position of the Book of Isaiah; Why a commentary on First Isaiah; Literary Structure; Historical Structure; and Theological Structure. The most helpful aspect of this introduction is the admonition, repeated in a number of different forms, that the only adequate reading of the book is a wholistic one.

The discussion of each of the three main divisions which Seitz recognizes (1-12; 13-27; 28-39) is handled in the same way. There is first of all an overview in which the literary and theological structure of the division is discussed. Again it is noteworthy that almost nothing of what one has come to expect in modern Old Testament commentaries: lengthy form-critical and traditio-critical reconstructions of the text, is to be found in these. Rather, the author focuses upon the present shape of the text and what the apparent ideological structure of that shape is. From the overview, Seitz moves into a section-by-section treatment (1:1-31; 2:1-5; 2:6-4:6, etc.) of the division. These treatments focus upon attempts to understand the import of each section in the light of the present structure of the book. No explanation is given, but the amount of space given the three divisions is unequal. Chapters 1-12 receive 94 pp.; 13-27 receive 86 pp.; and 28-39 only receives 62 pp.

There is much to commend in this work. Above all, the relentless focus upon the present shape of the book and the implications of that shape for understanding the theological affirmations supposed earlier forms of the text may have looked like and in refusing to base his interpretations upon how those hypothetical precursors may have been reworked must also be praised. In view of these strengths, one is almost reluctant to point out weaknesses. However, there is one which seems inescapable in a commentary which is supposedly devoted to interpretation. Most of the time the reader looks in vain for the last step in interpretation: transferable meaning. That is, what of Isaiah's message has eternal import? Seitz does not give the preacher or teacher enough help at this point. When we turn to his book on a given passage, we will come away with a much clearer idea of how the text works. We will not have such a clear idea about what it means.

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Boice, James Montgomery & Benjamin E. Sasse (eds). *Here We Stand! A Call from Confessing Evangelicals*. Grand Rapids: Baker Books, 1996 (208 pp).

"We are calling the church, amidst our dying culture, to repent of its worldliness, to recover and confess the truth of God's Word as did the Reformers, and to see that truth

embodied in doctrine, worship, and life." This was the call of the Alliance of Confessing Evangelicals (ACE) to an historic meeting of 120 evangelical pastors, teachers, and leaders of parachurch organizations that took place in Cambridge, Massachusetts, April 17-20, 1996. This book represents the products of that meeting which were the Cambridge Declaration and the eight papers which articulate its challenge. It represents an extension of the work of the International Council on Biblical Inerrancy from 1978-1988, continued by ACE, but dealing with more complex issues.

In essence, the truths which evangelicals need to recover are the great Reformation doctrines summarized by the well-known *sola's* (Latin = only): *sola Scripture, sola fide, sola gratia, solus Christus, and soli Deo gloria*. The problem addressed is that the evangelical world today is losing its biblical fidelity, moral compass, and missionary zeal. This is not a single, easily defined issue (like inerrancy), but a pervasive downgrade or defection by a large majority of evangelicals. Therefore the Cambridge Declaration begins: "Evangelical churches today are increasingly dominated by the spirit of this age rather than the Spirit of Christ. As evangelicals, we call ourselves to repent of this sin and to recover the historic Christian faith." The eight chapters written by a senior pastor, four presidents of public institutions, and three professors of theology, embody the heart of this challenge and declaration.

David F. Wells contends that our culture is dying through a loss of moral center, through a corruption that is ubiquitous, like a dense fog everywhere. This loss is in fact a disappearance of God and our culture has never been ripe to hear a Word about God. Ervin S. Duggan affirms his hope in a living church and its cultural mission: (1) To be the church, that is to do the work of worship, education, pastoral care, and evangelism; (2) To redouble its efforts in education, especially higher education; (3) To embody a spiritual warfare by the persuasive power of superior ideas coupled with a gentle, unrelenting love.

R. Albert Mohler, Jr. calls for the church to contend for truth in an age of untruth where the modern world is at war with the very notion of truth. False dichotomies such as 'spirituality vs. propositional truth' should be avoided. The basic issue for him is this fundamental question: Is the Bible the authentic, authoritative, inspired, and inerrant Word of God in written form, and thus God's faithful witness to himself? Gene Edward Veith suggests dealing with postmodernism by rediscovering the past before modernity and bringing back what was of value. With classicism in education and confessionalism in Christianity, those who believe in truth are on the cutting edge, he claims.

Michael S. Horton affirms that in confessing the *sola's* of the Reformation a two-fold response is required, first an honest admission of failure in thought, word, and action; second, a corporate and liturgical act of affirming our agreement with the hope that has preserved the church since its earliest days. The greatest challenge the church can pose to secularism is not mystical, moral, political, pragmatic, or institutional, but the announcement of God's work. Next Sinclair B. Ferguson writes on repentance, recovery, and confession. Repentance means regret and change of mind-set which are accompanied by a life-long moral and spiritual turnaround. Five features of medieval Christianity are evident in contemporary evangelicalism: (1) Repentance has increasingly been seen as a single act, severed from a life-long restoration of godliness; (2) The canon for Christian living has increasingly been sought in a 'Spirit-inspired' living voice within the church rather than in the Spirit's voice heard in Scripture; (3) The divine presence was brought to the church by indi-

viduals with sacred powers deposited within them and communicated by physical means; (4) The worship of God is increasingly presented as a spectator event of visual and sensory power, rather than a verbal event in which we engage in a deep soul dialogue with the Triune God; (5) The success of ministry is measured by crowds and cathedrals rather than by the preaching of the cross, by the quality of Christians' lives, and by faithfulness.

W. Robert Godfrey proposes five ways whereby an evaluation of worship may be attempted. Too many changes are occurring without reflection. Provocative statements are made to provoke spirited discussion of important issues. Repentance calls for careful self-examination, especially of the balance between doctrine, worship, and life. This last sentence becomes the theme of the final chapter written by James Montgomery Boice. It is a practical chapter, suggesting the items which need to be recovered in our churches towards a serious recovery of Reformation doctrines: governing *what* they teach (beginning with the sovereignty, the holiness and wisdom of God); the *manner* in which they encourage and conduct worship; and *forming* the kind of communal life they need to model before a watching world.

The book provides a stirring and sober call to repentance and renewal. It speaks to lay and clerical leaders in church and society. It appeals forthrightly for self-examination within—at the heart of evangelicalism—for a start. It should be read by current and aspiring ministers of the gospel. It would receive a wider readership were its claims articulated so as to secure a careful hearing both within and without narrowly defined 'evangelical' boundaries. For example, would persons like Stanley Grenz recognize themselves in the statements of their points of view in this debate? What about those who understand the term *evangelical* in a truly *Catholic* sense? Is it not surprising that the term *evangelical* apparently means *Protestant* (only?) and not *Catholic* (in its fullest sense)? Will a call to *return* to the stand of October 31, 1517 really provide a way forward? Is *grace* not a catholic term which calls for the *energy of love let loose in the world by faith*? So the voice of a Wesley who was reluctant to separate the word *faith* from love may be lost in this call to the fullness of the gospel of Jesus Christ.

Which is not to call for a diminution of the intensity nor penetration of this call, which we *all* do well to hear and heed, but for a true recovery of the *evangel* whereby the whole gospel is preached to the whole of humanity in the whole world.

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